SIR W RALEIGH TO HIS SONNE

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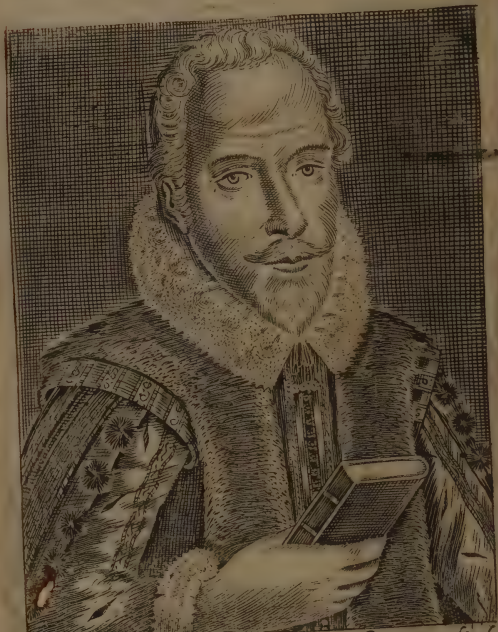

Braue Raleigh's outward figure heere you finde:
But the great worth and sharpenesse of his minde
No tablet can containe; no paynters skill
Expresse; seeke that from his own matchlesse quill

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# SIR *Walter Raleigh's* INSTRVCTIONS TO HIS SONNE; And to Posterity.

*The fifth Edition.*

Corrected and enlarged according to the Authors owne Coppy.

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LONDON,
Printed by *R. Raworth*, for *Benjamin Fysher*; dwelling in Aldersgate-street, at the signe of the Talbot. 1636.

# TO THE READER.

MANY things seem most perfit til more perfect in the same

kinde doe appeare. This litle book was lately publish-ed as we then thought, according to the true Coppy of the great Authour. Such as cold have oppor-

opportunity to read it, did not only approve it, but iustly admire it, and made us beleve, that there wanted nothing to it, which is the very essence of

Perfection but they who had seene the originall, knew the contrary.

They found, that there were in it not onely divers omissions, but some errours also: the

the omissions, they thought, did cause too great a losse to the Reader, and the errors they tooke for an unsufferable wrong to so famous an Authour. It hath there-

therfore seemd good to the wisdome and justice of Authority to give order, That in lieu of the former Copie, now discovered to bee imperfect, this per-

perfect one ſhould be thus publiſhed.

Heere then thou haſt (*gentle reader*) thoſe Inſtructions, that have bin ſo much, and ſo long deſired by many, though

though peculiarly belonging but to one; nor is there injurie done hereby to him, for whom alone they were at first written; for faithfull counsel in matters

ters general, is, among many others, the chiefe of those Benefits named by the wise *Roman*, which may be Comunicated to others without detriment either

either to the giver, or him to whom it is particularly given. Heere thou hastthem now Perfect, Compleate, & truly Corrected; for it is our desire, and hath

hath been our care, that a Peece so faire-drawn, should bee presented to thy view pure, without stayne or blemish,

SIR

[illegible] been our
cure, that a
Piece so fair-
drawn, should
bee preferred
to thy view
pure, without
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# SIR *Walter Raleigh,* TO *His Sonne.*

## CHAP. I.

*Vertuous persons to bee made choyce of for friends.*

THere is nothing more becomming any wise man, then to make

choyce of friends; for by them thou shalt be judged what thou art: let them therefore bee wise and vertuous, and none of those that follow thee for gaine; but make election rather of thy betters than thy inferiours, shunning alwayes such as are poore and needy, for if thou giveſt twenty gifts, and refuse to doe the like but once, all that thou haſt done will be loſt, and such men will become

come thy mortall Enemies: Take alſo eſpeciall care, that thou never truſt any Friend, or Servant with any matter that may endanger thy eſtate; for ſo ſhalt thou make thy ſelfe a bond-ſlave to him that thou truſteſt, and leave thy ſelfe always to his mercy: And be ſure of this, thou ſhalt never find a friend in thy young yeeres, whoſe conditions, and qualities will pleaſe thee after thou

commest to more discretion and judgement; and then all thou giveſt is loſt, and all wherein thou ſhalt truſt ſuch an one, will be diſcovered. Such therefore, as are thy inferiours will follow thee; but to eate thee out, and when thou leaveſt to feed them, they will hate thee; and ſuch kinde of men, if thou preſerve thy eſtate, will alwayes bee bad: And if thy Friends bee of better qualitie than thy

thy selfe, thou maist be sure of two things: the first, that they will bee more carefull to keepe thy counsell, because they have more to loose than thou hast: The second, they will esteeme thee for thy selfe, & not for that which thou doest possesse; but if thou be subject to any great vanitie, or ill (from Which I hope God will blesse thee) then therein trust no man: for every mans folly

ought to bee his greateſt ſecret. And although I perſwade thee to aſſociate thy ſelfe with thy betters, or at leaſt with thy Peers, yet remember alwayes that thou venter not thy eſtate with any of thoſe great ones, that ſhall attempt unlawfull things, for ſuch men labour for themſelves, and not for thee; thou ſhalt be ſure to part with them in the danger, but not in the honour; and to venter

ter a ſure eſtate in preſent, in hope of a better in future, is meere madneſſe : And great men forget ſuch as have done them ſervice, when they have obtained what they would, and will rather hate thee for ſaying, thou haſt beene a meane of their advancement, then acknowledge it : I could give thee a thouſand examples, and I my ſelfe know it, and have taſted it, in all the courſe of

my life; when thou ſhalt read and obſerve the ſtories of all nations, thou ſhalt finde innumerable examples of the like: Let thy love therefore be to the beſt, ſo long as they doe well; but take heede that thou love God, thy Countrey, thy Prince, & thine owne eſtate before all others: For the fancies of men change, and hee that loves to day, hateth to morrow; but let Reaſon bee thy Schoole-

Schoole-mistris, which shall ever guide thee aright.

## CHAP. II.

### *Great care to bee had in the choosing of a Wife.*

THE next and greatest care, ought to bee in choice of a Wife, and the onely danger therein is Beauty, by which all men in all Ages,

Ages, wise and foolish, have beene betrayed. And though I know it vaine to use Reasons, or Arguments to dissuade thee from being captivated therewith, there being few or none that ever resisted that witchcrie? yet I cannot omit to warne thee, as of other things, which may bee thy ruine and destruction. For the present time, it is true, that every man preferres his fantasie in that appetite be-

before all other worldly desires, leaving the care of Honour, credit, and safety in respect therof? But remember, that though these affections doe not last, yet the bond of Marriage dureth to the end of thy life? and therefore better to bee borne withall in a Mistris, then in a wife, for when thy humour shal change, thou art yet free to chuse againe (if thou give thy selfe that vaine liberty)

Remem-

Remember, secondly, that if thou marry for Beauty, thou bindest thy selfe for all thy life, for that which perchance will neither last nor please thee one yeere, and when thou hast it, it will bee vnto thee of no price at all, for the desire dyeth when it is attained, and affection perisheth, when it is satisfied. Remember when thou wert a sucking Child, that then thou diddest love

love thy Nurſe, and that thou wert fond of her; after a while thou diddeſt love thy dry Nurſe, and didſt forget the other; after that thou didſt alſo deſpiſe her, ſo will it bee with thee in thy liking in elder yeeres; and therefore, though thou canſt not forbeare to love, yet forbeare to linke, and after a while thou ſhalt finde an alteration in thy ſelfe, and ſee another farre more pleaſing

then

then the first, second, or third love: yet I wish thee above all the rest, have care thou doest not marry an vncomely woman for any respect; for comelines in Children is riches, if nothing else bee left them. And if thou have care of thy races of horses, and other beasts, value the shape and comelinesse of thy Children before alliances or riches: have care therefore of both together? for if thou have

have a faire Wife and a poore one, if thine owne estate bee not great, assure thy selfe that Love abideth not with want? for she is thy companion of plenty and honor, for I never yet knew a poore Woman exceeding faire, that was not made dishoneſt by one or other in the end: This *Berſheba* taught her Son *Solomon*? Favour is deceitfull, Beauty is vanity: she sayth further, that a wise woman

man overseeth the waies of her houshold, and eateth not the bread of idlenesse. Have therefore evermore care, that thou be beloved of thy wife; rather then thy selfe besotted on her? and thou shalt judge of her love by these two observations: first, if thou perceive she have care of thy estate, and exercise her-selfe therein? the other, if she study to please thee, and be sweet unto thee in

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converſation without thy inſtruction, for love needs no teaching nor precept. On the other-ſide, bee not ſowre nor ſterne to thy wife, for cruelty ingendreth no other thing than hatred: Let her have equall part of thy eſtate whilſt thou liveſt, if thou finde her ſparing and honeſt: but what thou giveſt after thy death, remember that thou giveſt it to a ſtranger, and moſt times to an enemy, for

hee that shall marry thy Wife will despise thee, thy memory, and thine, and shall possesse the quiet of thy labours: the fruit which thou hast planted, enjoy thy love, and spend with joy and ease what thou hast spared, and gotten with care and travell: Yet alwayes remember, that thou leave not thy Wife to be a shame vnto thee after thou art dead, but that she may live according to thy estate, especially,

cially, if thou haſt few children, and them provided for. But howſoever it bee, leave thy Wife no more than of neceſſitie thou muſt, but onely during her widdowhood; for if ſhe love againe, let her not enjoy her ſecond love in the ſame Bed wherein ſhee loved thee, nor flie to future pleaſures with thoſe feathers which death hath pulled from thy wings, but leave thy eſtate to thy houſe

and Children in which thou liveſt upon earth, whilſt it laſteth. To conclude, Wives were ordained to continue the generations of men, not to tranſfer them, & deminiſh themeither in continuance, or ability: and therefore thy houſe & eſtate, which liveth in thy Sonne, and not in thy Wife, is to be preferred: Let thy time of marriage be in thy yong and ſtrong yeeres; for beleeve it, ever the yong

Wife

Wife betrayeth the old Husband, and ſhee that had thee not in thy flower, will deſpiſe thee in thy fall, and thou ſhalt bee unto her, but a captivity and ſorrow. Thy beſt time will be towards thirty, for as the younger times are unfit, either to chuſe or to governe a Wife and family; ſo if thou ſtay long, thou ſhalt hardly ſee the education of thy Children, which being left to ſtrangers, are in

effect loſt, and better were it to bee unborne, then ill bred; for thereby thy poſteritie ſhall either periſh, or remain a ſhame to thy name, and familie. Furthermore, if it bee late ere thou take a Wife, thou ſhalt ſpend the prime and ſummer of thy life with Harlots, deſtroy thy health, impoveriſh thy eſtate, and endanger thy life; and be ſure of this, that how many Miſtriſſes ſoever thou haſt

haſt, ſo many enemies thou ſhalt purchaſe to thy ſelfe, for there never was any ſuch affection which ended not in hatred or diſdaine. Remember the ſaying of *Solomon*, There is a way which ſeemeth right to a man, but the iſſues thereof are the wages of death; for howſoever a lewd woman pleaſe thee for a time, thou wilt hate her in the end, and ſhee will ſtudy to deſtroy thee. If thou canſt

not abstaine from them in thy vaine and unbrideled times, yet remember that thou soweſt on the sands, and doeſt mingle thy vitall blood with corruption, and purchaseſt diseases, repentance, and hatred onely. Bestow therefore thy youth so, that thou mayeſt have comfort to remember it when it it hath forsaken thee, and not sigh and grieve at the account thereof, whil'ſt thou art young thou

thou wilt thinke it will never have an end; but behold the longeſt day hath his Evening, and that thou ſhalt enjoy it but once, that it never turne againe, uſe it therefore as the Spring-time, which ſoone departeth, and wherein thou oughteſt to plant, and ſow all proviſions for a long and happy life.

CHAP.

## Chap. III.

*Wiſeſt men have beene abuſed by flatterers.*

TAke care thou be not made a foole by flatterers, for even the wiſeſt men are abuſed by theſe. Know therefore, that flatterers are the worſt kind of Traytors; for they will ſtrengthen thy imperfections, & encourage

courage thee in all evils, correct thee in nothing; but so shaddow and paint all thy vices and follies, as thou shalt never by their will, discerne evill from good, orvice from vertue. And because all men are apt to flatter themselues, to entertaine the additions of other mens praises, is most perilous. Doe not therfore praise thy selfe, except thou wilt be counted a vaine-glorious foole; neither take

take delight in the praiſes of other men, except thou deſerve it, and receive it from ſuch as are worthy and honeſt, and will withall warne thee of thy faults; for flatterers have never any vertue, they are ever baſe, creeping, cowardly perſons. A flatterer is ſaid to bee a beaſt that biteth ſmiling, it is ſaid by *Eſay*, in this manner, My people, they that praiſe thee ſeduce thee, and diſorder the pathes of

of thy feet : and *David* desired God to cut out the tongue of a flatterer. But it is hard to know them from friends, so are they obsequious & full of protestations; for as a wolfe resembles a dogge, so doth a flatterer a friend. A flatterer is compared to an Ape, who because she cannot defend the house like a dogge, labour as an Oxe, or beare burdens as a horse, doth therefore, yet play trickes,

trickes, and provoke laughter: Thou mayeſt be ſure that he that will in private tell thee thy faults, is thy friend, for hee adventures thy miſlike, and doth hazard thy hatred; for there are few men that can endure it, every man for the moſt part delighting in ſelfe-praiſe, which is one of the moſt univerſall follies which bewitcheth man-kind.

CHAP.

## Chap. IIII.

*Private quarrells to bee avoyded.*

BEE carefull to avoyd publike disputations at feast or at Tables, amongst cholerick or quarrelsom persons; and eschew evermore to bee acquainted or familiar with Ruffians, for thou shalt bee in as much danger

in

in contending with a brawler in a private quarrell, as in a battell wherein thou mayst get honor to thy selfe and safety to thy Prince & Country; but if thou be once engaged, carry thy selfe bravely, that they may feare the after. To shun therefore private fight, be well advised in thy words and thy behaviour, for honor and shame is in the talke, & the tongue of a man causeth him to fall

fall. Ieſt not openly at thoſe that are ſimple, but remember how much thou art bound to GOD who hath made the wiſer. Defame not any woman publikely, though thou know her to be evill; for thoſe that are faulty cannot endure to bee taxed, but will ſeeke to be avenged of thee, and thoſe that are not guilty cannot endure vnjuſt reproach. And as there is nothing more ſhamefull and

dishoneſt, then to doe wrong, ſo truth it ſelfe cutteth, his Throat that carrieth her publikly in every place. Remember the devine ſaying, He that keepeth his mouth keepeth his life. Doe therefore right to all Men, where it may profit them, and thou ſhalt thereby get much love, and forbeare to ſpeake evill things of Men, though it bee true (if thou bee not conſtrained) and thereby thou ſhalt

shalt avoyd malice and revenge. Doe not accuse any man of any crime, if it bee not to save thy selfe, thy Prince or Countrey; for there is nothing more dishonourable (next to treason it selfe) then to bee an accuser. Notwithstanding I would not have thee for any respect loose thy reputation, or endure publike disgrace, for better it were not to live, then to live a coward, if the of-

fence proceed not from thy ſelfe; if it doe, it ſhall bee better to compound it upon good termes, then to hazard thy ſelfe; for if thou overcome, thou art under the cruelty of the Law, if thou bee overcome, thou art dead or diſhonoured. If thou therefore contend, or diſcourſe in argument, let it bee with wiſe and ſober men, of whom thou mayeſt learne by reaſoning, and not with ignorant

norant persons, for thou shalt thereby instruct those that will not thanke thee, and utter what they have learned from thee, for their owne. But if thou know more then other men, utter it when it may doe thee honour, and not in assemblies of ignorant and common persons. Speaking much also is a signe of vanitie; for hee that is lavish in words, is a niggard in deeds, And as

*Solomon* saith, The mouth of a Wise man is in his heart, the heart of a Foole is in his mouth, because what he knoweth or thinketh, he uttereth: And by thy words and discourses, men will judge thee. For as *Socrates* saith, Such as thy words are, such will thy affections be esteemed; and such will thy deeds as thy affections, and such thy life as thy deeds: therefore bee advised what thou

thou doſt diſcourſe of, what thou maintaineſt, whether touching Religion, State, or vanitie; for if thou erre in the firſt, thou ſhalt be accounted profane; if in the ſecond dangerous, in the third undiſcreet, and fooliſh: Hee that cannot refraine from much ſpeaking is like a City without walls, and leſſe pains in the world a man cannot take then to hold his tongue; therefore if thou obſer-

veſt this rule in all aſſemblies, thou ſhalt ſeldome erre; reſtraine thy choller, hearken much, and ſpeake little; for the tongue is the inſtrument of the greateſt good, and greateſt evill that is done in the world. According to *Salomon*, Life and death, are in the power of the tongue: And as *Euripedes* truly affirmeth, Every unbridled tongue in the end ſhall find it ſelfe unfortunate, for in all

all that ever I obſerved in the courſe of worldly things, I ever found that mens fortunes are oftner made by their tongs than by their vertues, and more mens fortuns overthrowne thereby alſo, than by their vices. And to conclude, all quarrells, miſchiefe, hatred and deſtruction, ariſeth from unadviſed ſpeeh, and in much ſpeech, there are many errours, out of which thy enemies ſhall ever take

take the most dangerous advantage. And as thou shalt be happy if thou thy selfe observe these things, so shall it be most profitable for thee to avoid their Companies that erre in that kind, and not to harken to tale-bearers, to inquisitive persons, and such as busie themselues with other mens estates, that creepe into houses as spyes to learne newes, which concerne them not; for assure

assure thy selfe such persons are most base and unworthy, and I never knew any of them prosper or respected among worthy or wise men. Take heed also that thou bee not found a lyar, for a lying spirit is hatefull both to God and man. A lyar is commonly a Coward, for hee dares not avow trueth; a lyar is trusted of no man, hee can have no credit either in publike nor private; and if there

there were no more arguments then this, know that our Lord in Saint *Iohn* saith, That it is a vice proper to Satan, lying being opposite to the nature of GOD, which consisteth in trueth; and the gaine of lying is nothiug else but not to bee trusted of any, nor to bee beleeved when wee say the trueth. It is said in the *Proverbes*, that GOD hateth false lippes, and hee that speaketh lies shall

shall perish. Thus thou mayest see and find in all the Bookes of God, how odious and contrary to God a lyar is; and for the world, beleeve it, that it never did any Man good (except in the extremity of saving life) for a lyar is of a base, unworthy, and cowardly spirit.

CHAP.

## Chap. V.

*Three Rules to bee obſerved for the preſervation of mans eſtate.*

AMongſt all other things of the world, take care of thy Eſtate, which thou ſhalt ever preſerve if thou obſerve three things: Firſt, that thou know what thou haſt, what every thing is worth

worth that thou haſt, and to ſee that thou art not waſted by thy Servants and Officers: The ſecond is, that thou never ſpend any thing before thou have it, for borrowing is the canker and death of every Mans eſtate: The third is, that thou ſuffer not thy ſelfe to bee wounded for other mens faults, and ſcourged for other mens offences; which is, to be ſurety for another, for thereby millons of men have

have been beggered and destroyed, paying the reckoning of other mens ryot, and the charge of other mens folly and prodigality: if thou smart, smart for thine owne sins, and above all things be not made an Asse to carry the burdens of other men: If thy freind desire thee to bee his suerty, give him a part of what thou hast to spare, if hee presse thee farther, hee is not thy freind

at

at all, for friendſhippe rather chooſeth harme to it ſelfe then offereth it : If thou bee bound for a ſtranger, thou art a foole; If for a merchant, thou putteſt thy eſtate to learne to ſwimme; If for a Church-man, hee hath no inheritance; If for a Lawyer, hee will find an evaſion by a ſillable, or word, to abuſe thee; If for a poore man, thou muſt pay it thy ſelfe; If for

a rich man, it needs not: Therefore from Suretiſhip, as from a Man-ſlayer, or enchanter, bleſſe thy ſelfe; for the beſt profit, and returne will bee this: that if thou force him for whom thou art bound to pay it himſelfe, hee will become thy enemie, if thou uſe to pay it thy ſelfe, thou wilt be a begger; and beleeve thy Father in this, and print it in thy thought, that what

what vertue soever thou hast, bee it never so manifold, if thou be poore withall, thou, and thy qualities shall bee despised: Besides, Poverty is oft times sent as a curse of GOD, it is a shame amongst men, an imprisonment of the mind, a vexation of every worthy spirit; thou shalt neither helpe thy selfe, nor others, thou shalt drowne in thee all thy

vertues, having no meanes to shew them, thou shalt bee a burthen, and an Eye-sore to thy friends, every man will feare thy Company, thou shalt be driven basely to begge, and depend on others, to flatter unworthy men, to make dishoneſt shifts, and to conclude, poverty provokes a man to doe infamous and detested deeds: Let no vanitie therefore, or per-

perſwaſion draw thee to that worſt of worldly miſeries. If thou bee rich, it will give thee pleaſure in health comfort in ſickneſſe, keepe thy mind and body free, ſave thee from many perils, relieve thee in thy elder yeres, relieve the poore, & thy honeſt Friends, and give means to thy poſteritie to live and defend themſelues, and thine own fame, where it is ſaid in the *Pro-*

*verbs*, That hee ſhall bee ſore vexed that is ſurety for a ſtranger, and hee that hateth ſuretiſhip is ſure; it is further ſaid, the poore is hated even of his owne neighbour, but the rich have many friends. Lend not to him that is mightier then thy ſelfe, for if thou lendeſt him, count it but loſt; bee not ſurety above thy power, for if thou bee ſurety, think to pay it.

CHAP.

## Chap. VI.

*What sort of Servants are fittest to bee entertained.*

LEt thy servants bee such as thou mayest cõmand, and entertaine none about theee but yeomen, to whom thou givest wages; those that will serve the without thy hire will cost

coſt thee treeble as much as they that know their fare: If thou truſt any Servant with thy purſe, be ſure thon take his account ere thou ſleepe, for if thou put it off, thou wilt then afterwards for tediouſneſſe neglect it, I my ſelfe have loſt thereby more than I am worth. And whatſoever thy ſervant gaineth thereby, hee will never thanke thee, but laugh thy ſimplicity

city to scorne; and besides, it is the way to make thy servants theeves, which else would bee honest.

## Chap. VII.

*Brave ragges weare sooneſt out of fashion.*

EXceede not in the humor of ragges and Bravery, for these will soone weare out of fashion,

fashion, but Money in thy purse will ever be in fashion, and no man is esteemed for gay Garments, but by Fooles and women.

CHAP.

## Chap. VIII.

*Riches not to bee sought by evill meanes.*

ON the other side, take heed that thou seek not riches basely, nor attaine them by evill meanes, destroy noman for his wealth, nor take any thing from the poore, for the cry and complaint thereof will pierce

pierce the Heavens. And it is moſt deteſtable before GOD, and moſt diſhonourable before worthy men, to wreſt any thing from the needy and labouring Soule: GOD will never proſper thee in ought, if thou offend therein: But uſe thy poore neighbours and Tennants well; pine not them and their children, to adde ſuperfluitie and needleſſe expences to thy ſelfe:

selfe : Hee that hath pitty on another mans sorrowes, shall be free from it himselfe; and he that delighteth in, and scorneth the misery of another, shall one time or other fall into it himselfe. Remember this precept, hee that hath mercy on the poore, lendeth unto the Lord, and the Lord will recompence him what hee hath given. I doe not understand those for poore, which

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are vagabonds, and beggars, but those that labour to live, such as are old, and cannot travell, such poore Widdowes and Fatherlesse Children as are ordered to bee relieved, and the poore Tennants that travell to pay their Rents, and are driven to poverty by mischance, and not by ryot, or careleſſe expences; on such have thou compassion, and God will blesse

bleſſe thee for it. Make not the hungry Soule ſorrowfull, deferre not the guilt of the needy, for if hee curſe the in the bitternesse of his ſoule, his prayer ſhall bee heard of him that made him.

CHAP.

## Chap. IX.

*What inconveniences happen to such as delight in Wine.*

TAke especiall care that thou delight not in Wine, for there never was any man that came to honour or preferrement, that loved it; for it transformeth a man

a man into a Beast, decayeth health, poisoneth the breath, destroyeth naturall heat, brings a mans stomack to an artificiall heat, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soone old, and despised of all wise and worthy men; hated in thy servants, in thy selfe and Companions; for it is a bewitching and in-

fectious vice. And remember my words that it were better for a man to be subject to any vice than to it, for all other vanities and sinnes are recovered, but a Drunkard will never shake off the delight of beastlines, for the longer it possesseth a man, the more hee will delight in it; and the elder he groweth the more hee shall be subject to

to it; for it dulleth the Spirits, and distroyeth the Body, as Ivy doth the old Tree; or as the worme that ingendreth in the kernell of the Nut. Take heed therefore that such a cureleſſe Cankar poſſeſſe not thy youth, nor such a beastly infection thy old age, for then shall all thy life be but as the life of a beast, and after

thy death thou shalt onely leave a shamefull infamy to thy posterity, who shall study to forgett that such a one was their Father. *Anacharsis* saith, The first draught serveth for health, the second for pleasure, the third for shame, the fourth for madnesse; but in youth there is not so much as one draught permitted, for it putteth fire to

to fire, and wasteth the naturall heate and seed of generation. And therefore except thou desire to hasten thine end, take this for a generall rule, that thou never adde an artificiall heate to thy body by wine or spice, untill thou find that time hath decayed thy naturall heat, and the sooner thou beginnest to helpe nature, the sooner she will forsake

thee, and trust altogether to Art, who have misfortune, saith *Salomon*, who have sorrow and griefe, who have trouble without fighting, stripes without cause, and faintnesse of the eyes, even they that sit at Wine, and straine themselves to empties Cuppes: *Pliny* saith, Wine maketh the hand quivering, the eyes watery, the night unquiet, lewd dreames, a stin-

king

king breath in the morning, and an utter forgetfulneſſe of all things. Whoſoever loveth Wine, ſhall not be truſted of any man, for hee cannot keepe a ſecret: Wine maketh a man not onely a beaſt, but a mad man, and if thou love it, thy own Wife, thy Children, and thy friends will deſpiſe thee: In drinke men care not what they ſay, what offence they

give, they forget comlineſſe, commit diſorders; and to conclude, offend all vertuous and honeſt Company, and God moſt of all; to whom wee daily pray for health, and a life free from paine, and yet by Drunkenneſſe, and gluttony (which is the drunkenneſſe of feeding) wee draw on, ſaith *Heſiod*, a ſwift, haſtie, untimely, cruell, and infamous old age.

age. And Saint *AVSTEN* describeth drunkennesse in this manner. *Ebrietas est blandus Dæmon, dulce venenum, suave peccatum; quam, qui habet, seipsum non habet; quam, qui facit, peccatum non facit, sed ipsi est peccatum.*

Drunkennesse is a flattering Devill, a sweet poyson, a pleasant sinne; which whosoever hath, hath not himselfe, which whosoever

soever doth commit, doth not commit sin, but hee himselfe wholy is sinne.

*Innocentius* saith, *Quid turpius ebrioso cui fætor in ore, tremor in corpore, qui promit stulta, promit occulta, cui mens alienatur, facies transformator; nullum secretum ubi regnat ebrietas & quid non aliud designat malum; fæcundi calice, quem non fecere desertum.*

What

What is filthier then a drunken man, to whom there is ſtink in the mouth, trembling in the body; which uttereth fooliſh things, and revealeth ſecret things; whoſe minde is alienate, and face transformed. Whom have not plentifull cuppes made Eloquent and talking?

When *Diogines* ſaw a Houſe to bee ſold, whereof the owner was given

given to drinke, I thought at the last, quoth *Diogenes*, hee would spue out a whole house; *Sciebam inquit, quod domus tandem evomeret.*

CHAP.

## Chap. X.

*Let God bee thy protector and director in all thy Actions.*

NOw for the world, I know it too well to perſwade thee to dive into the practiſes thereof, rather ſtand upon thine owne guard againſt all that tempt thee thereunto or

or may practise upon thee in thy Conscience thy reputation or thy Purse; resolve that no man is wise or safe, but he that is honest. Serve God-let him bee the Authour of all thy actions, commend all thy endevours to him that must either wither or prosper them, please him with praier, left if he frowne, he confound all thy fortunes and labours

like

like drops of Raine on the sandy ground, let my experienced advice and fatherly instructions sinnk deepe into thy heart; So GOD direct thee in all His wayes, and fill thy heart with His grace.

*FINIS.*

# The dutifull ADVICE *of a loving* SONNE To his Aged *FATHER.*

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LONDON:
Printed by *R. Raworth*, for *Benjamin Fisher*; dwelling in Alderſ-gate-ſtreet, at the ſigne of the Talbot. 1636.

tie to his Church, and the comfort of your owne soule, that you seriously consider in what tearmes you stand; and weigh your selfe in a Christian Ballance, taking for your counterpoise the Iudgements of God: Take heed in time that the word *Tekell*, written of old against *Balthazar*, and interpreted by *Daniel*, bee not verefied in you, whose exposition was,

You

You have beene poyſed in the ſcale, and found too light weight. Remember that you are now in the weining, and the date of your pilgrimage well-nigh expired, and now that it behooveth you to looke towards your Countrey; your forces languiſheth, your ſences impaire, your body droops, and on every ſide the ruinous Cottage of your faint and feeble fleſh threat-

neth the fall. And having so many harbingers of death to premonish you of your end, how can you but prepare for so dreadfull a stranger. The young man may dye quickly, but the old cannot live long: the young mans life by casualty may bee abridged, but the old mans by no Physick can bee long adiourned, and therefore if greene yeeres should sometimes thinke of

the grave, the thoughts of old age ſhould continually dwell in the ſame.

The perogative of Infancy is innocencie; of Child-hood, reverence; of Man-hood, maturitie and of old age, wiſedome.

And ſeeing then that the chiefeſt properties of wiſedome are to bee mindefull of things paſt, carefull of things preſent, and provident for

things to come: Vse you now the priviledge of natures talent to the benefit of your owne soule, and procure hereafter to bee wise in well-doing, and watchfull in the foresight of future harmes: to serve the world, you are now unable, and though you were able, yet you have little cause to bee willing, seeing that it never gave you but an unhappy welcome, a hurtfull

full entertainement, and now doth abandon you with an unfortunate farewell.

You have long sowed in a field of flint, which could bring you nothing forth, but a crop of cares, and afflictions of spirit, rewarding your labours with remorse, and affording for your gaine, eternall danger.

It is now more than a seasonable time to alter

alter the course of unthriving a husbandry, and to enter into the field of Gods Church, in which, sowing the seed of repentant sorrow, and watering them with the teares of humble contrition, you may hereafter reape a more beneficiall harvest, and gather the fruits of everlasting comfort.

Remember, I pray you, that your spring is spent, your summer over-

over past, you are now arrived at the fall of the leafe; yea, and winter colors have long since stained your hoary-head.

Bee not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord beare long with offenders; for the longer hee ſtayes, not finding amendment, the ſoarer hee will ſcourge when hee comes to Iudgement: And his patience in ſo long forbearing,

bearing, is onely to lend us respite to repent, and not any wise to inlarge us leisure to sinne.

Hee that is tossed with variety of storms, and cannot come to his desired port, maketh not much way, but is much turmoyled; So, hee that hath passed many yeeres, and purchased little profit, hath had a long being, but a short life; For, life is more to bee mea-

measured by well-doeing, than by number of yeeres: Seeing that most men by many dayes, doe procure many deaths, and others in short space attaine to the life of infinite ages; what is the body without the soule, but a corrupt carcasse? And what is the soule without God, but a sepulchre of sinne?

If God bee the way, the life, and the truth, hee that goeth with

without him, ſtrayeth; and hee that liveth without him; dyeth; and he that is not taught by him, erreth.

Well (ſayth Saint *Auguſtine*) God is our true, and cheifeſt life, from whom to revolt, is to fall; to whom to returne, is to riſe, and in whom to ſtay, is to ſtand ſure.

God is hee from whom to depart is to die; to whom to repayre, is to revive; and in

in whom to dwell, is life for ever: Bee not then of the number of those that begin not to live, till they be readie to dye: and then after a foes desert, come to c ave of God a freinds entertainement.

Some there be that thinke to snatch heaven in a moment, which the best can attain unto in the maintenance of many yeers, and when they have glut-

glutted them-ſelves with worldly delights, would iump from *Dives* Diet, to *Lazarus* Crowne: from the ſervice of Satan, to the ſolace of a Saint.

But bee yee well aſſured, that God is not ſo penurious of freinds, as to hold him ſelfe and his kingdom ſcaleable for the refuſe and reverſions of their lives, who have ſacrificed the principall thereof to his enemies, and

and their owne brutish lust; then onely ceasing to offend, when the abilitie of offending is taken from them.

True it is, that a theefe may be saved upon the Crosse, and mercie found at the last gaspe: But well (saith Saint *Augustin*) though it bee possible, yet it is scarce credible, that the death should finde favour, whose whole life deserved death; and that

the repentance should bee excepted, that more for feare of hell, and love of himselfe, then for the love of God, & loathsomnesse of sin crieth for mercy.

Wherefore, good Sir, make no longer delayes; but being so neere the breaking up of your mortall house, take time before extremitie, to pacifie Gods anger.

Though you suffered the bud to bee blasted,

blasted, though you permitted the fruits to bee perished, and the leaves to dry up, yea, though you let the boughs to wither, and the bodie of your tree to grow to decay; yet (alas) keepe life in the root, for feare lest the whole tree become fewell for hell fire; for surely where the tree falleth, there it shall lie, whether towards the South, or to the North, to heaven or to

hell; and such sap as it bringeth forth, such fruit shall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remissalls of your wearyish and dying dayes.

The remainder whereof, as it cannot bee long, so doth it warne you speedily to ransome your former

mer losses; for what is age, but the Calends of death; and what importeth your present weakness, but an earnest of your approching dissolution, you are now imbarked in your finall voyage, and not farre from the stint and period of your course.

Be not therefore unprovided of such appurtenances as are behovefull in so perplexed and perilous

a journey; death it ſelf is very fearfull, but much more terible in reſpect of the judgment it ſummoneth us unto.

If you were now laid upon your departing bed, burthened with the heavy load of your former treſpaſſes, and gored with the ſtinge and prick of a feſtered Conſcience; if ye felt the crampe of death wreſting your heart-ſtrings, and ready to make

make the ruefull divorce betweene body and ſoule: If you lay panting for breath and ſwimming in a colde and pale ſweat, wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres repentance; at what rate would you value a dayes contrition: Then worlds would bee worth leſſe in reſpect of a little reſpite, a ſhort truce

would seeme more precious than the treasures of an Empire, nothing would bee so much esteemed, as a short trice of time, which now by dayes, and moneths, and yeeres, is most lavishly mispent.

Oh how deepely would it wound your woefull heart, when looking backe into your former life, you considered many hainous, and horrible of-

fences

fences committed, many pious workes, and godly deeds omitted, and neither of both repented, your service to God promised, and not performed.

Oh how unconsonably were your case, your frinds beiug fled, your senses affrighted, your thoughts amazed, your memory decayed, and your whole minde agast, and no part able to per-

performe what it ſhould; but onely your guiltie Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both of ſervice and houſeroome of this wicked world, you are forced to enter into uncoth and

and ſtrange pathes, and with unknowne and ugly companie to bee convented before a moſt ſevere Iudge, carrying in your conſcience your inditement, written in a perfect Regiſter of all your miſ-deeds, when you ſhall ſee him prepared to give ſentence upon you; againſt whom you have ſo often tranſgreſſed, and the ſame to bee your Vmpire, whom by ſo many

many offences you have made your ene-enemies, when not onely the Divell, but even the Angels would pleade againſt you, and your own ſelfe, in deſpight of your ſelfe, bee your owne moſt ſharpe appeacher.

Oh what would you doe in theſe dreadfull exigents, when you ſaw the gaſtly Dragon, and huge gulph of hell, breaking out with moſt

most fearefull flames, when you heard the weeping, wailing, and gnashing of teeth; the rage of those hellish monsters, the horrour of the place, the terrour of the companie, and the eternitie of all those torments.

Would you then thinke them wise that should delay in so weighty matters and idlely play away the time allotted, to prevent

vent these intollerable calamities; would you then count it secure to nurse in your bosomes so many Serpents as sinnes? and to foster in your souls so many malicious accusors, as mortall and horrible offences? Would you not think one life too litle to repent in, for so many, and so great iniquities, every one whereof were enough to throw you into those un-

unspeakeable and intollerable torments.

And why then (alas) doe you not at the least devote that small remnant, surplussage of these your latter dayes, procuring to make an attonement with God, and to free your Soule and conscience from that corruption, which by your fall hath crept into it.

Those very eyes that behold, and reade

reade this discourse, those very eares that are attentive to heare it, and that very understanding that considereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne bodie shall you experience, these deadly Agonies, and in your soule shall you feelingly find these terrible feares; yea, and your present estate, is

in

in danger of the deepeſt harms, if you do not the ſoner recover your ſelf into that fold and family of Gods faithfull ſervants.

What have you gotten by being ſo long a cuſtomer to the world, but falſe ware ſutable to the ſhop of ſuch a merchant, whoſe traffique is toyle, whoſe wealth is traſh, and whoſe gaine is miſe-

rie : what intereſt have you reaped, that might equall your detriment in grace and vertue? or what could you finde in the vale of teares, that was anſwerable to the favour of God, with loſſe whereof, you were contented to buy it.

You cannot now bee inveigled with the paſſions of youth; which ma-

king

king a partialitie of things, ſets no diſtance betweene counterfeit and currant, for theſe are now worne out of force, by tract of time are fallen into reproofe by triall of their folly.

Oh let not the crazie cowardneſſe of fleſh and blood daunt the proweſſe of an intelligent perſon, who by his wiſedome cannot

but discerne how much more cause there is, and how much more needfull it is to serve GOD, then this wicked world.

But if it bee the un-gronnded presumption of the Mercie of God, and the hope of his assistance at the last plunge (which indeed is the ordinary lute of the devill) to reclaime sinnes from

from the purſuit of Repentance. Alas, that is too palpable a concluſion to miſlead a ſound and ſerviceable man, howſoever it may prevaile with ſicke and ill-affected judgements: who would relye upon eternall affaires upon the gliding ſlipperineſſe, and running ſtreams of our vncertaine life? who, but one of diſtempred Witts,

would offer fraude to the discipherer of all thoughtes; with whom, dissemble wee may to our cost, but to deceiue him, is vnpossible.

Shall we esteeme it cunning to robbe the time from him, and bestowe it on his enimies, who keepeth tale of the least minutes, and will examine in the end how every mo-

ment

ment hath been imployed.

It is a prepoſterous kinde of pollicie in any wiſe conceit to fight againſt GOD, till our weapons bee blunted, our forces conſumed, our limbes impotent, and our beſt time ſpent; and then when wee fall for faintneſſe, and have fought our ſelves almoſt dead to preſume on his

Mercie.

Oh! no, no, the wounds of his moſt ſacred body ſo often rubbed, and renewed by our ſinnes, and every part and parcel of our bodies ſo divers, and ſundry wayes abuſed, will bee then as ſo many whet-ſtones and incentives to edge and exaſperate his moſt juſt revenge againſt vs.

It is a ſtrange peece

peece of Art, and a verie exorbitant courſe, when the Shippe is ſound, the Pylot well, the Marriners ſtrong, the gale favourable, and the Sea calme to lye idlely at the roade, burning ſo ſeaſonable weather: And when the Ship leaketh, the Pylotte ſicke, the Marriners faint, the ſtormes boyſterous, and the Seas a turmoyle of not-

out-ragious ſurges, then to launch forth (hoyſe vp ſayle) and ſet out for a long voyage into a farre Countey.

Yet ſuch is the skill of theſe evening Repenters, who though in the ſoundnes of their health, and perfect vſe of reaſon; they cannot reſolue to cutte the Cables, and weigh the Ancor that withholds them frō God.

Never-

Nevertheles, they feed thẽſelves with a ſtrong perſwaſion, that when they are aſtonied, their witts diſtracted, the vnderſtanding dusked, and the bodies and ſoules wracked, and tormented with the throbs, and gripes of a morrall ſickneſſe; then forſooth they will begin to thinke of their weightieſt matters, and become ſudden Saints, when they

they are ſcarce able to behave themſelves like reaſonable creatures.

No, no, if neither the Cannon, Civill, nor the common-Law will allow that man (perriſhed in jungement) ſhould make any teſtament of his temporal ſubſtance. How can hee that is animated with inward garboyles of an unſetled Conſcience, diſtrai-

distrained with the ringing fits of his dying flesh, mained in all his ability, and circled in on every side with many and strange incumbrances hee thought of due discretion to dispose of his chiefest Iewell, which is his soule, and to dispatch the whole mannage of all eternity, and of the treasures of heaven in so short a spurt.

No,

No, no, they that will loyter in ſeede-time, and begin to ſowe when others reape; they that will ryot out their health and beginne to caſt their accounts when they are ſcarce able to ſpeake, they that will ſlumber out the day, and enter their journey when the light doth fail them, let them blame their own folly if they dye in debt, and be eter-

nall

nall beggars, and fall hedlong into the lap of endles perdition.

Let such listen to St. *Cyprians* lesson; let, saith he, the grievousnesse of our sore bee the measure of our sorrow; let a deep wound have a deepe and diligent cure; *let no mans contrition be lesse then his crime.*

*FINIS.*